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favorable to them. That Japanese work long hours and under unhygienic conditions, ought to be provided against by legislation rather than by exclusion. In agriculture, they have not driven out white labor so much as they have made possible the development of specific crops to which white labor is not adapted. Various other charges such as the failure to keep up leased property, the driving by Japanese settlements of the whites from certain sections, the exhibition of a spirit of clannishness can be brought against the immigrants of any race. That the Japanese are not as satisfactory to the Californians as the Chinese, is due principally to the fact that the Chinese are content to remain in the servant class but the Japanese are more ambitious and want to become independent landowners. An investigation into the question of Japanese business morality yields rather unsatisfactory results for it is there that American and Japanese ideals are most apt to clash, but at least the larger merchants among the Japanese in California are trusted to the same extent as American firms, and the development of higher commercial standards among her people is a task to which Japan is successfully addressing herself.

The Japanese are making many efforts to solve the problem, by means of associations among themselves and the sending over of prominent statesmen from Japan to study the problem on the ground. As to whether America can assimilate the Japanese, the answer seems to depend more upon her willingness than upon her ability, through Professor Gulick does not take into consideration any great increase in the number of Japanese immigrants which would make the problem much more difficult. As to the restriction of immigration, his contention is that, while Japan is living up to her "gentleman's agreement," the exclusion of Japanese because they are Japanese, has created a bitter feeling in Japan. He suggests a change in our immigration laws such that, without materially increasing the number of Japanese immigrants, they might be subject only to restrictions that would apply to immigrants from all nations.

The Faith of Japan. By TASUKU HARADA. New York: Macmillan. 1914. Pp. ix, 190.

All but the last of the eight chapters in this book were delivered by Dr. Harada, the president of Doshisha University, before the Hartford Theological Seminary in the autumn of 1910 and have just been brought out in book form. The faith of Japan is a

composite creation, for Japan has distinguished herself as an adapter rather than a creator of religions, and has been formed by the adoption, modification, and assimilation of practically all the religions and philosophies of Asiatic origin. In particular this faith has been molded, in addition to Shinto, the only indigenous religion, by Confucianism and Buddhism in all their various forms and Christianity, both Roman Catholic and Protestant. The result of this process shows itself in a statement by Kunitake Kume: "In what religion, then do I believe? I cannot answer that question directly. I turn to the Shinto priest in case of public festivals, while the Buddhist priest is my ministrant for funeral services. I regulate my conduct according to Confucian maxims and Christian morals. I care little for external forms, and doubt whether there are any essential differences, in the Kami's (Deity's) eyes, between any of the religions of the civilized world."

Dr. Harada does not attempt to describe the various religions and sects which today possess adherents in Japan, but rather to analyze out the elements which these various religions have contributed to the growth of religious ideas and ideals among the Japanese. Dr. Harada in these elements presents the highest form that Japanese religious thought has reached and his purpose seems to be to show the points of contact between these beliefs and Christianity.

The first element in the faith of Japan is Kami, the conception of deity, based on Shinto modified by Chinese thought, always polytheistic, indefinite and with no tendency to objectify the deity. The use of Kami, however, as a translation of the English word "God," is fast filling it with the English content, so that Kami now to an educated Japanese means first of all a single Supreme Being. Michi, the way of humanity, is an Oriental indefinable, intangible element corresponding to the Greek Logos of John's Gospel and preparing the Japanese for a vivid interpretation of Christ's saying, "I am the Way, the Truth, and the Life." So Christianity when it was first introduced into Japan, was called the "True Way." This conception of the "way of humanity" was largely modified by Confucianism and has supplied the ethical content so largely lacking in Japanese religion. To Buddhism, Japan owes Satori, the law of enlightenment, which "led to a deeper insight into humanity at large," and to "a recognition of reality, though that reality lead to pessimism." To Pure-Land Buddhism Japan owes also Sukui, the doctrine of sal-

vation which approaches very closely to the Christian conception and may have been Christian in origin. Most characteristic of all the elements is Chugi, the spirit of loyalty, which is the very heart of Bushido, the way of the Samurai. Its most striking illustration occurred at the time of the Restoration when "three hundred daimyo, owners of estates, many of them for generations, passed over their ancestral lands to the Imperial government. Millions of Samurai, all but a small minority, relinquished without a murmur their hereditary honor, to live on the same plane with peasants, artisans and merchants." Loyalty is "no longer the spirit of a class or of a portion of the people. It is Yamato Damashii, the soul of Japan." It is in the belief in immortality that Japan is farthest away from Christian ideas; for while few of Japan's great thinkers have denied life after death, to most of them death is a matter of indifference and the continuity of the family is of much greater importance than the continuity of individual existence. In the last chapter, a discussion of Christianity in Japan, Dr. Harada notes among other objections to Christianity, the Japanese distrust of it because of its failure to emphasize loyalty and filial piety, the central pillars of Japanese morality.

Village Folk-Tales of Ceylon. By H. PARKER. London: Luzac. Vol. I, 1910, pp. vii, 396; vol. II, 1914, pp. viii, 466; vol. III, 1914, pp. viii, 479.

Mr. Parker has added two more volumes to the one published in 1910, containing altogether two hundred and twenty-five Sinhalese folk-tales, collected from the various castes. The second volume contains only stories from the Cultivating Caste, which thus furnishes, as might be expected, by far the largest portion of the collection. The third volume contains stories from the Potters and the Washermen, a larger number from the Tom 'Tom Beaters and also stories from the Western province and a few from Southern India. It also contains the Sinhalese texts of six of the stories chosen from different villages.

Mr. Parker has followed the plan of the first volume in the collection and presentation of the tales. To guard against foreign influence, they have been collected in villages and districts into which western civilization has not penetrated, by natives and written out in the Sinhalese. The literal translation which Mr. Parker employs has certain advantages and certain disadvantages.